DOCUMENT RESUME

ED 099 300 SO 008 006

AUTHOR Allen, Rodney F.
TITLE But the Earth Abideth Forever: Values in Environmental Education.
NOTE 37p.

EDRS PRICE MF-$0.75 HC-$1.85 PLUS POSTAGE
DESCRIPTORS Educational Objectives; Elementary Education; Environmental Criteria; *Environmental Education; Ethical Values; *Humanistic Education; *Moral Development; Moral Values; Personal Values; Questioning Techniques; Secondary Education; Social Values; Teaching Models; *Teaching Techniques; *Values

ABSTRACT

This document describes how environmental educators can incorporate values education into their classrooms. After analyzing Kohlberg's stages of moral development, the first section of the paper stresses that the environmental educator needs to facilitate student dialogue and reasoning appropriate to the student's moral stage and to encourage progress to the next level. Seven values objectives are provided for the teacher that include the development of equality, empathy, factual knowledge, social ethical principles, personal ethical principles, moral judgments and resolutions, and action. Ten specific teaching processes for guiding the classroom teachers in developing questions for student reflection are presented. The first three instructional models set forth processes for teaching basic skills for ethical analysis and reasoning. The three processes which follow stress an empathetic mode for understanding others' values and feelings. The next two processes involve contemplating stressing introspection and shaping of one's own ethos and worldview. The last two are analytic, demanding the student to set forth the reason and principles which warrant his particular judgment and then defend these reasons in ways appropriate to his moral development. (Author/DE)

BEST COPY AVAILABLE

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

ED 099300

BUT THE EARTH ABIDETH FOREVER:

VALUES IN ENVIRONMENTAL EDUCATION

Rodney F. Allen*

Florida State University

---

* Rodney F. Allen is Associate Professor of Social Studies Education and Director, the Environmental Education Curriculum Project, Florida State University, Tallahassee.

> "One generation passeth away and another generation cometh, but the Earth abideth forever."
>
> -- Ecclesiastes

In recent years environmental educators have turned from programs which focus only on factual information about natural phenomena to a concern for student attitudes and values. While this is a desirable shift and one which will be more likely to have an impact on human behavior, educators too often turn to attitudes and values in order to impose their own dispositions upon their students. Thus, an environmental education dealing with attitudes and values becomes indoctrination rather than education. The propriety of such an effort by educa-

SO 008 006

tors is questionable even in the best of causes, especially in any context where the audience is forced to attend as it is in public schools until age sixteen. Education in its Latin root means "to bring forth," to bring forth alternatives for reflective inquiry. The teacher's task is to facilitate such reflective inquiry. The student's task is not to serve as a receptical for the teacher's thoughts but as the one who must discern the implications of different values and ways of living, and then, make his own decisions and lifestyle choices.

Attempts to indoctrinate or to persuade others by emotional appeal and factual distortion are doomed to failure. In life, real values are something we experience as connected with our daily activity. Unless an individual can affirm value, unless his own inner motives and ethical awareness are the starting points, and unless individual can act out his values, attempts to impose values or to "discuss" values are of little use. The learning of, and commitment to, values is part of each person's personal quest for meaning in his or her life. Valuing is linked to drives to fulfill basic needs (physiological, security, belonging, love, etc.) and is the product of interaction with social and natural environments. It is linked to an individual's affirmation of a way of acting and being in the world, for only as the value is part of a person's being will it have effectiveness and cognancy for living. As John W. Gardner noted when defining his conception of self-renewal:

---

* John W. Gardner, Self-Renewal: The Individual and the Innovative Society (New York: Harper & Row, Publishers, 1963), p. 126.

> Instead of giving young people the impression that their task is to stand in dreary watch over the ancient values, we should be telling them the grim but bracing truth that it is their task continually to recreate those values in their own behavior, facing the dilemmas and catastrophies of their own time. Instead of implying that the ideals we cherish are safely embalmed in the memory of old battles and ancestral deeds, we should be telling them that each generation refights the crucial battles and either brings new vitality to the ideals or allows them to decay....

MORAL DEVELOPMENT

Environmental educators ought to be asking how we, as children and as adults, see our world and interact with social and natural communities. Recent research in value formation and moral development is insightful here. This research denies the efficacy of indoctrination and the imposition of values as meaningful and lasting guides for human behavior. In fact, research indicates that these strategies arrest moral development.

The first point to emerge from research on value formation indicates that there is no fixed morality throughout one's life but that a person's view of morality depends upon developmental levels. For example, when considering a moral claim, persons at different ages may differ in the following dimensions:

1. Differentiation: What one considers in making a moral claim or action. This includes the knowledge base and skills necessary to understand what is happening in a situation and to perceive implications and consequences.

2. Empathy: Ability to consider other points of view, feelings, and interests. This involves moral sensitivity in weighing actions and in making judgments.
3. Reference Group: The different size of the social unit considered in defining one's sense of responsibility and obligation -- from self to family to peers to broader communities -- hopefully to a universal concern for humankind and biotic communities.

According to the research of Lawrence Kohlberg at Harvard University, these dimensions are reflected in three levels of moral development, which he calls: Pre-Conventional, Conventional, and Post-Conventional. These levels each contain two stages, and persons proceed through each in turn until arriving at their current stage of moral awareness.*

---

* After Lawrence Kohlberg, "The Child as a Moral Philosopher," Psychology Today, Volume 2, No. 4 (September, 1968); and Clive Beck, B.S. Crittenden, and E.V. Sullivan, editors, Moral Education: Interdisciplinary Approaches (Toronto: University of Toronto Press, 1971), p. 86-88.

LEVEL	STAGE
	0. Amoral Stage. Prior to understanding the idea of rules and authority, "good" is what is pleasant, exciting, non-painful, and non-fearful. The person does what he can do and wants to do. The child throws her bottle on the floor and watches it break. Her brother crawls to the table

I. Pre-Conventional. The person responds to simple labels of "good" and "bad", "right" and "wrong," learned from the rewards and punishments from others in authority and from the gratification of actions.

and eats all of the candy in the dish.

1. Simple Authority Orientation. Deference to superior power by authority; a trouble avoiding mind-set. This is simple compliance and conditioning, wherein the person does not understand (or try to understand) the reasons for the adult/authority's behavior. "He wants us to do it." "Let's not do it, we'll get caught!"

2. Simple Independence Orientation. Still very conscious of rewards and punishments from authority, the person is concerned with self-interest. He sees morality only so far as it involves self-interest, including others' but focusing upon his own self-interest. Right action is what satisfies one's needs and desires. There is a naive reciprocity operating which says, "You scratch my back, and I'll scratch yours." "I won't tell, if you don't." "I won't tell EPA on you, if you don't report me."

II. Conventional. Beyond authority and simple self-interest, moral value resides in performing "good" or "right" roles, in maintaining the conventional order and the expectations of others.

3. Limited Conformity Orientation. Correct behavior is that which wins approval from others -- it fits what others think is proper Morality is viewed as helping and pleasing a limited group which the person feels committ to, is concerned about, and whose approval

he seeks. "Others" are those with whom he can relate to as attractive, significant, or important; there is a wide range of "other" here depending upon the person's moral sensitivity and concern (it can be narrowly defined or broadly). The problem is the oft mentioned Christian question: "Who is my neighbor?"

"Sure, dump the contents into the creek, that's what the foreman and the company pay us to do!" "What will our friends say and think if our child is out protesting pollution by the town's largest plant?" "All of your father's friends exceed the bag limit sometimes! It's O.K. Look at all the times they sit in the blind and don't get anything."

4. Broad Conformity Orientation. Good is that which is best for society, the majority, the social order. A person's morality involves a much wider group of "neighbors." One must do his duty, respect authority in persons and in rules, and weigh the consequences of actions for society in general. Unless we have a legitimate set of rules which everyone follows, life and society will break down into chaos

Following these rules is often seen as an end in itself.

"Auto emissions devices ought to be required and we should not disconnect them, as we all need clean air to breathe." "Sure, we all ought to pay for expansion of the sewer system. We all use it and we all need it to protect the lakes and our drinking water." "Yea. Well, it's the law. You and everyone else better end roadside dumping!"

III. Post-Conventional. Moral value resides in the individual who defines principles and commitments, and conforms to shared or sharable standards, rights, and duties.

5. Process and Social Contract Orientation. The person has an understanding of the processes -- moral, legal, social, political -- by means of which the rules of the society are developed and applied. He sees rules as agreed upon ways of regulating behavior that serves more ultimate principles and goals. Right action is defined in terms of general personal rights and in terms of socially approved principles, inherent in the social contract. Duty is defined in terms of that contract and the avoidance of violating other's rights. The person is well aware that

laws and rules may be changed for the benefit of the society and that rules and laws are applied in situational contexts.

"Sure, zoning laws are desirable and we worked hard to get this plan in our county. But in this case the plan works to maintain segregated housing patterns by race, age, and income. We are committed to zoning but are working for a democratic, socially responsible plan."
"I know the law prohibits that amount of pollution, but this new plant will employ disadvantaged workers and improve their lives. We should change our standards in these cases."

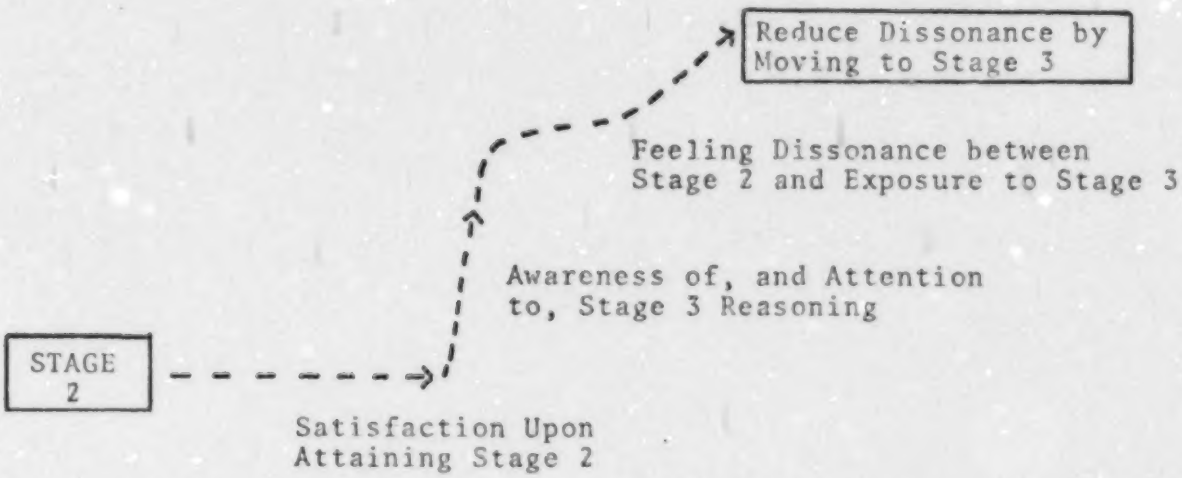
6. Ultimate Life Goals Orientation. The stage 5 person attributes to processes and contracts the kind of sanctity that the stage 4 person attributed to rules and order. For the stage 6 person, morality functions to serve fundamental life goals (freedom, love, justice, self-respect, happiness, survival, etc.), which the person defines and to which he commits himself. He recognizes the importance of

> rules, laws, and authority -- but he treats them only as MEANS to his ultimate life goals for himself and others. Conscience is the directing agent of morality, a conscience based upon one's own principles and life goals. Personal principles and societal rules are tested against these higher, life goals and the societal rules will be broken or set aside for furthering the pursuit of these higher values.

The key educational message of the Kohlberg stage model is that students develop from one stage to the next higher stage. While they may attend cognitively to the information in arguments much higher than their current stage, it does not have significant impact upon their moral development. It is by attending to reasoning at the next higher stage than their own that students move upward. Reasoning at the next higher stage (the moral concerns and awareness it contains) creates discrepencies for the student, and, from these discrepencies between his view of moral and social reality and the new insights derived from the higher level reasoning, he or she learns to resolve the conflict by moving to the next higher stage. [Figure 1]. Thus, a teacher with a group of stage two students will not promote moral development by exposing stage six environmental arguments or by simply encouraging students to "study" those values. Exhortation and rewards for the "right moral judgments" may

GENERAL PATTERN OF GROWTH FROM ONE STAGE TO THE NEXT HIGHER STAGE

Persons develop morally from one stage to the next higher stage. This growth involves awareness of the next higher stage and dissonance between where one is reasoning and awareness of reasoning at the next higher stage. This growth also involves growth through personal experience and increased sensitivity, general cognitive growth, and the degree of risk and support in reasoning situations with others.


Reduce Dissonance by Moving to Stage 3
Feeling Dissonance between Stage 2 and Exposure to Stage 3
Awareness of, and Attention to, Stage 3 Reasoning
STAGE 2
Satisfaction Upon Attaining Stage 2

[FIGURE 1]

get conforming verbal compliance at the moment, but will retard personal moral growth.

Another educational message is that persons at any moral stage can understand all lower stages and will, on occasion, employ reasoning at lower stages depending upon their needs, motives, attitudes, moral sensitivity and awareness in that situation. A student who is generally reasoning at stage five may revert to a lower stage on a public policy debate where her father's (and hence the family's) social and economic status is threatened. [Figure 2].

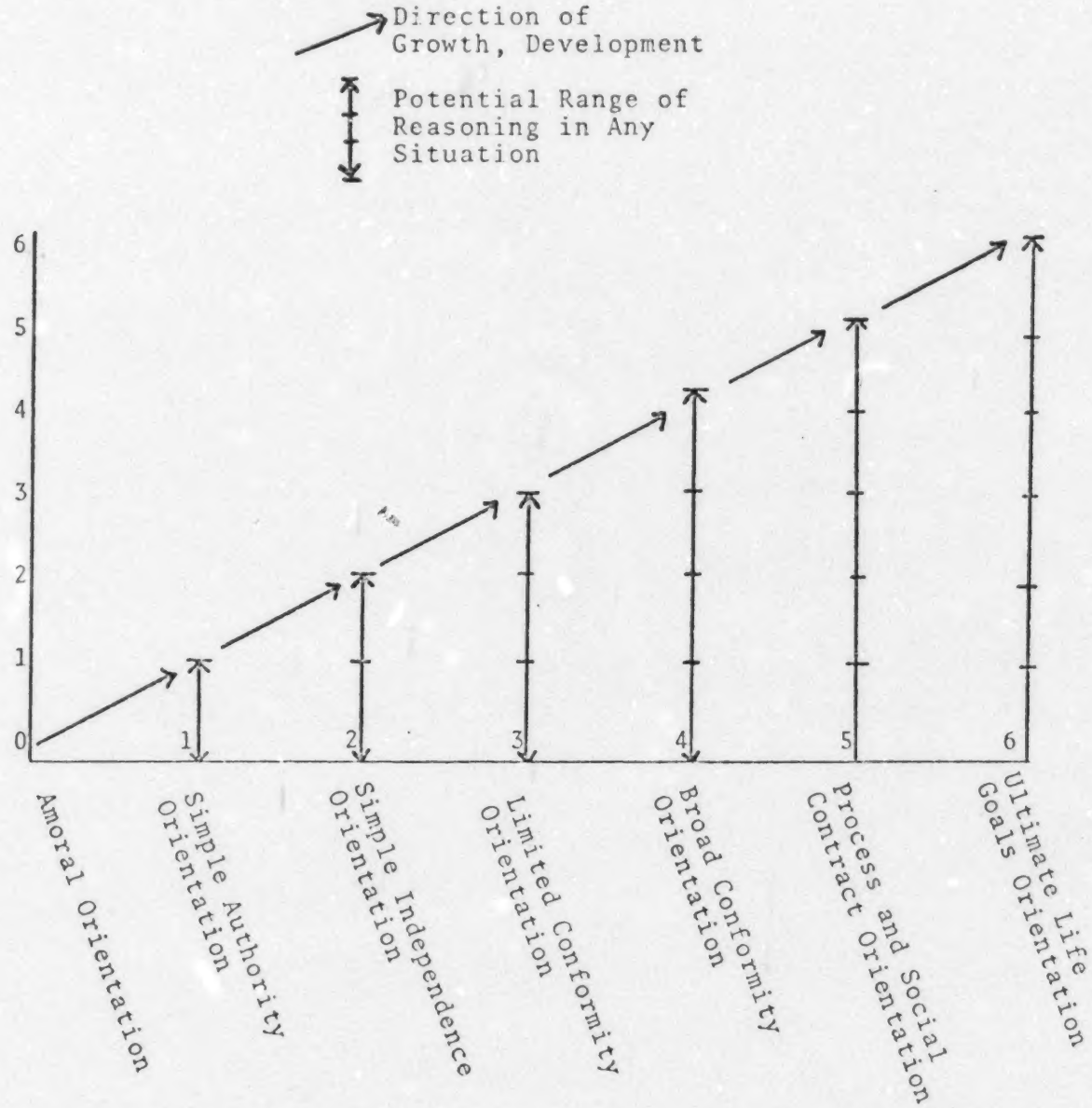
The environmental educator, dealing with student reasoning, has to attend to the stage of moral development of students in general and the specific stage of reasoning evoked by certain situations, helping students to comprehend the reasons they are offering and the needs, motives, and attitudes which impact their reasoning. Educators need to facilitate student dialogue and reasoning appropriate to their moral stage and the next higher level, broadening the student's 1) differentiation, 2) empathy, and 3) reference group. But most of all, the environmental educator must view his or her role as that of a facilitator -- one who helps raise questions and establishes an instructional climate for coping with values and self-awareness. For as the Kohlberg model suggests, moral development is essentially an internal, self-determined affair. Or, in Gardner's term, it is a matter of self-renewal and self-creation.

OBJECTIVES

Given what we now know about value development, the objectives for an environmental education which includes values may be stated in terms of the following outcomes:*

DEVELOPMENTAL STAGES AND MORAL REASONING

At any developmental stage, persons can understand all lower stages and will, on occasion, reason at lower stages depending upon the needs, motives, moral sensitivity, and attitudes evoked by a specific situation.



* For further insights on this phenomena, see Abraham Maslow, Motivation and Personality (New York: Harper & Row, Publishers, 1954) and Erik Erikson's life stages in his Childhood and Society (New York: W.W. Norton, 1960).

[FIGURE 2]

---

*AFTER John Wilson, Norman Williams, and Barry Sugarman, Introduction to Moral Education (Baltimore: Penguin Books, 1966), pp. 192-197.

---

1. RECIPROCITY, EQUALITY, AND UNIVERSALITY: the ability to identify with other people so that one sees others' interests and feelings as equal with one's own. Others are accepted as equals in the sense that Spinoza said, "The moral person wants nothing for himself that he does not want for all others." Any value principle has to apply to all persons, expressing concern and respect for them and recognizing equality of moral worth and opportunity.
2. EMPATHY: insight into one's own and other people's feelings, motives, desires, and intentions. The ability to put oneself into another's shoes so that he can better understand how this person perceives and feels, is a critical skill. One must also be able to understand one's own perceptions and feelings. In short, one cannot make sound moral decisions without self-knowledge and an understanding of world-views and commitments of others.
3. FACTUAL KNOWLEDGE: the mastery of factual knowledge which permits one to comprehend situations, to describe, to explain, and to predict. This is the stuff of good social science: facts, concepts, generalizations, and theories, and sound humanistic knowledge about human behavior and events. It is hard to make sound moral decisions if one

does not know what is going on or what will be the likely consequences of one's action, what helps or harms living "others."

4. SOCIAL ETHICAL PRINCIPLES: the ability to use the three components above rationally in order to formulate rules and value principles which relate to the ways in which social systems operate. One has to be able to test and to commit one's self to these rules and principles. The rules and principles are lived, that is, they are consistent action-guiding principles that the person thinks ought to be followed by his and other societies.

5. PERSONAL ETHICAL PRINCIPLES: the ability to use the first three components for the rational formulation of a set of rules and value principles relating to one's own life and interests. Like the social ethical principles, these are not absolutes, but must constantly be tested and revised by the person's interaction with others.

6. MORAL JUDGMENTS AND RESOLUTIONS: the ability to translate moral principles into moral judgments and evaluations in specific situational contexts.

7. ACTION: the ability to put it all together, to translate the rules and principles in number 4, number 5 and number 6 into behavior in specific, concrete situations. This not only involves "ability" (cognitively defined) but also the social skills, dispositions, attitudes, and volutions (motives, will) by which a person can translate his value commitments into action and a lifestyle.

LEVELS OF VALUE STATEMENTS

Teachers attempting to foster student attainment of these value objectives in environmental education will hear students at various stages on the Kohlberg model. But in an instructional dialogue,

they should hear four kinds of value-ladden statements, which may be arranged in a hierarchy. Each kind of statement involves a different clarifying response from the teacher and demands a different set of probing questions.

LEVEL I: Expressive-evocative Statements. These are statements which are immediate responses to a stimulus and the students' perceptions of it. In popular language, one might call these "raw perception" or "gut reactions." They are non-reflective expressions of emotion and attitudes. At this level, the teacher can raise questions appropriate to helping students become aware of their perceptions and reasons behind the feelings and attitudes which certain stimulus objects evoke. Consciousness about such feelings and attitudes (one's moral disposition and sensitivity) is critical to the success of reasoning in moral development.

LEVEL II: Evaluative-prescriptive Statements. These statements are value judgments evaluating as good or bad, desirable or undesirable, etc., an object, event, intention, etc. (evaluative statement) or indicating what someone or group should do (prescriptive statement). Statements at this level are the basis for discussion and reflection at the next two higher levels. Teachers' questions here ought to be directed to getting clear, concise student evaluative or prescriptive statements. This statement of evaluation or prescription, however, is not useful for moral developement without the critical reflection which the next two levels demand. Simply put, learning occurs with justification.

LEVEL III: Ethical Reasons Statements. These statements offer reasons to

warrant the evaluative or prescriptive judgments. The levels in the Kohlberg model come into play here as persons may offer reasons to justify their judgments from stages 0 to 6, or perhaps refuse to offer any justification. Just as teachers may offer clarifying and probing questions to help students cope with their feelings and attitudes in the Expressive-evocative level; and just as teacher elicit student evaluative and prescriptive statements, they need to request statements of justification and probe student's reasoning in this level. "You said that the highway department ought to spare that tree. Will you tell us why?" "Would you give us a reason for inverting the rate structures for electirc energy consumption?"

LEVEL IV: Life Goals (Ultimate Concerns) Statements. For students at stage 6 on the Kohlberg scale, this level of reasoning is a "natural" process as they justify their evaluations and prescriptive judgments. However, teachers ought to probe the student's responses at all of the Kohlberg stages, asking what their reasons say about "Who the student thinks he/she is?" "What do they think life is about?" "What do they believe about the way life ought to be lived?" and "How should persons relate to one another and to living creatures in their natural environment?" "How am I/we?" "How shall I/we live?" The attempt is to elicit student's views of what concerns them ultimately at their stage of moral development and how that is congruent with their self and life concepts. For example, for a student who justified a prescriptive judgment by saying one ought to be "honest," the

teacher at this level would ask "Why be honest?" -- "Why be 'good'?", Truthful, Trusting, Loving, Open, Moral, etc.? Here the teacher is helping the student get at commitments behind value principles and reasons. On a second task, the teacher might raise questions about a student's reasons as they relate to his/her concept of the Good Person, The Good Life, and the Good Society; their commitment to ultimate values which serve to guide their lives and give substance to their aspirations.

As an example of the life goals-ultimate concerns level, Noman Cousins offers his impression of the life and work of Albert Schweitzer. To Cousins, Schweitzer had handles on life:*

---

* Norman Cousins, Dr. Schweitzer of Lambaréné (New York: Harper & Row, Publishers, 1960), p. 213.

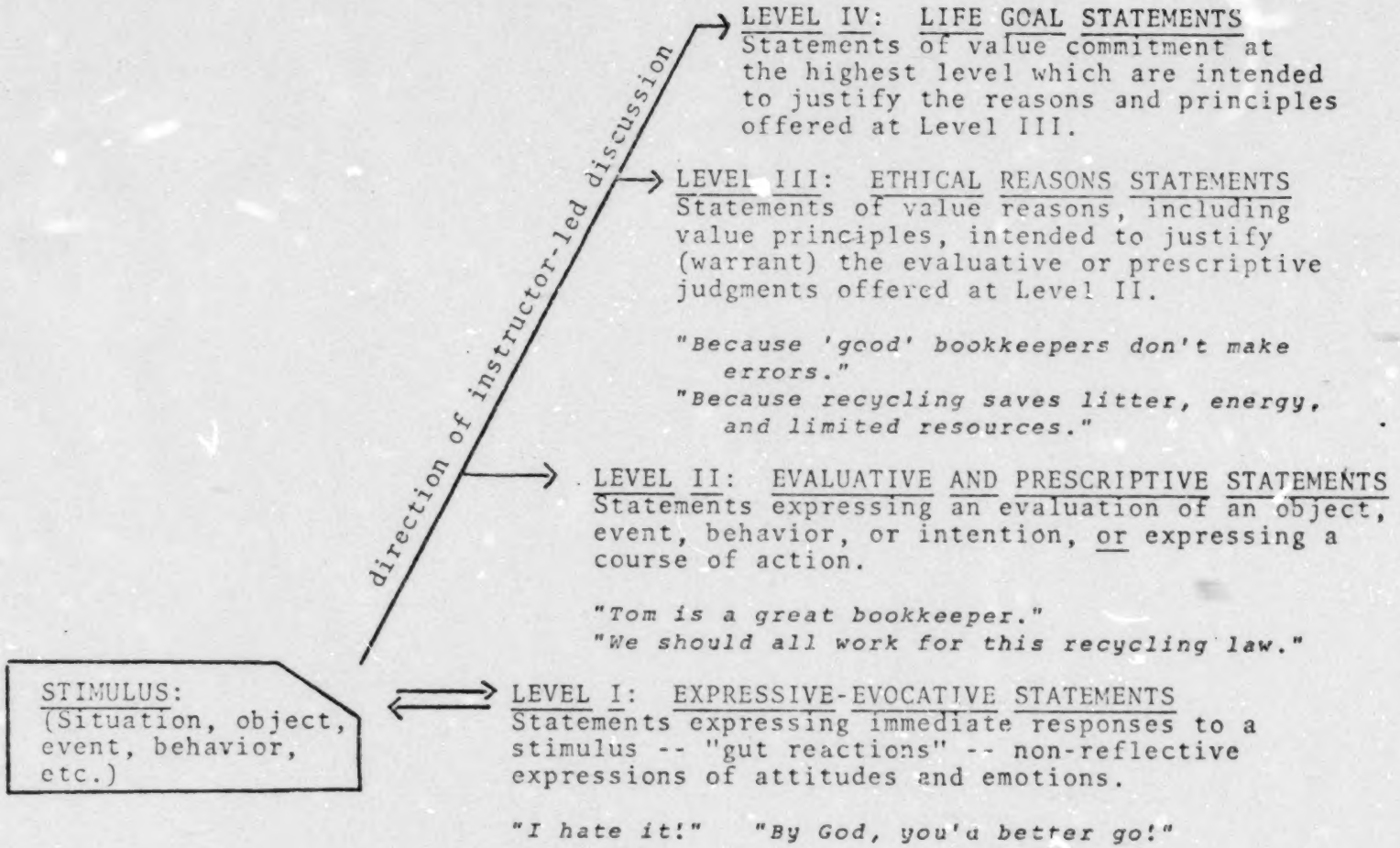
The biggest impression of Albert Schweitzer that emerged was of a man who had learned to use himself fully. Much of the ache and brooding unhappiness in modern life is the result of man's difficulty in using himself fully. He performs compartmentalized tasks in a compartmentalized world. He is reined in -- physically, socially, spiritually. Only rarely does he have a sense of fulfilling himself through total contact with total challenge. He finds it difficult to make real connection even with those who are near to him. But there are vast yearnings inside, natural ones, demanding air and release. They have to do with his moral

responses. And he has his potential, the regions of which are far broader than he can even guess at -- a potential that keeps nagging at his inner self for full use. Schweitzer had never been a stranger to his potential.

This is not to say that Schweitzer achieved "happiness" in acting out that potential. He was less concerned with happiness than with purpose. What was it that had to be done? What was the best way of doing it? How did a man go about developing an awareness of important needs? How did he attach himself to those needs? Was he able to recognize the moral summons inside him? To the extent that he lived apart from these questions, he was unfulfilled and not genuinely alive.

Put into a hierarchical arrangement which better reflects their appearance in ethical decision-making and justifications, the levels look like this. [Figure 3]:

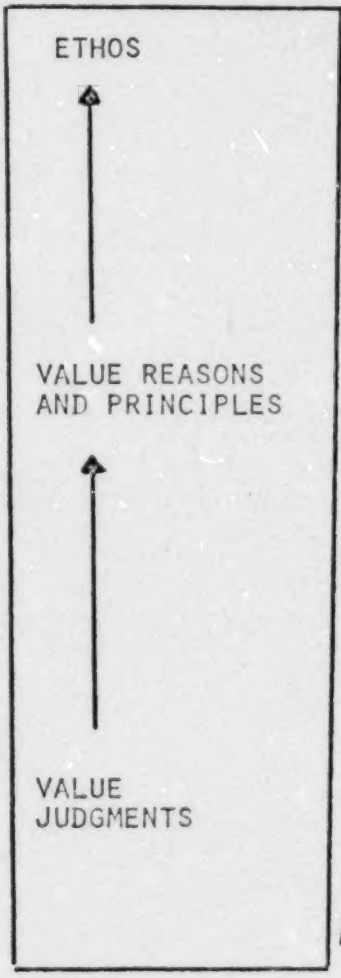
LEVELS OF VALUE STATEMENTS IN ETHICAL DISCOURSE


direction of instructor-led discussion
LEVEL IV: LIFE GOAL STATEMENTS
Statements of value commitment at the highest level which are intended to justify the reasons and principles offered at Level III.
LEVEL III: ETHICAL REASONS STATEMENTS
Statements of value reasons, including value principles, intended to justify (warrant) the evaluative or prescriptive judgments offered at Level II.
"Because 'good' bookkeepers don't make errors."
"Because recycling saves litter, energy, and limited resources."
LEVEL II: EVALUATIVE AND PRESCRIPTIVE STATEMENTS
Statements expressing an evaluation of an object, event, behavior, or intention, or expressing a course of action.
"Tom is a great bookkeeper."
"We should all work for this recycling law."
STIMULUS:
(Situation, object, event, behavior, etc.)
LEVEL I: EXPRESSIVE-EVOCATIVE STATEMENTS
Statements expressing immediate responses to a stimulus -- "gut reactions" -- non-reflective expressions of attitudes and emotions.
"I hate it!" "By God, you'd better go!"

[FIGURE 3]

THE VALUING HIERARCHY IN ETHICAL DISCOURSE

Our values function in a hierarchy. We justify our judgments with reference to our value reasons and principles. We defend those reasons and principles by referring to higher values, ultimate life goal values.



JUSTIFICATION OF REASONS AND PRINCIPLES.

Value statements made to justify the statements of reasons and value principles given below. These statements offer the "reasons behind the reasons;" why be "honest," "just," "loving," etc. They express a person's Life Goals and conception of how life ought to be lived.

JUSTIFICATION STATEMENTS.

Value statements made to justify evaluative and prescriptive judgments (see Kohlberg model).

EVALUATIVE AND PRESCRIPTIVE STATEMENTS.

Evaluative statements of what is "good or "bad," "desirable" or "undesirable," etc.

Prescriptive statements of "should" and "ought."

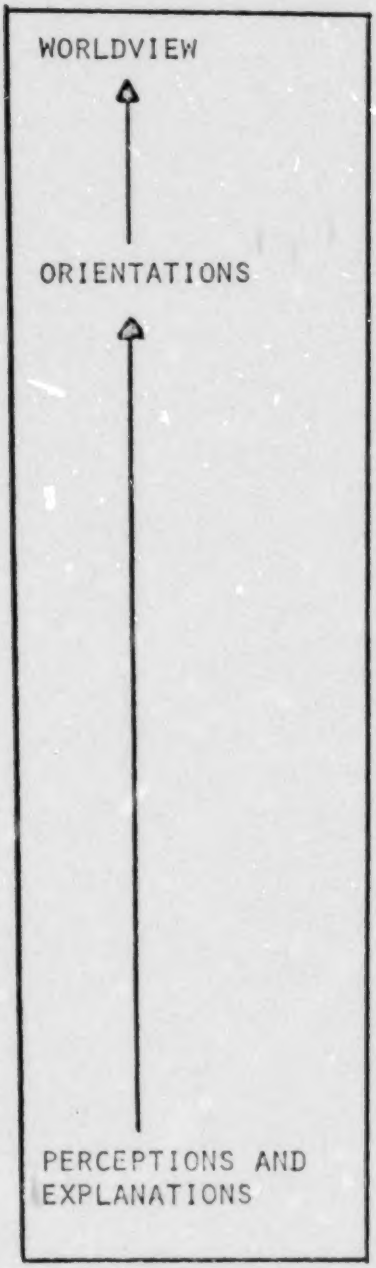
EXPRESSIVE-EVOCATIVE STATEMENTS.

Non-reflective expressions of emotion and attitudes; "gut reactions."

[FIGURE 4]

THE "KNOWING" SIDE OF ETHICAL DISCOURSE

Our value development and our ethical decision-making is impacted by the ways in which we make sense of what is happening to us and to others in conflict situations.



The meaning system (with its orientations, beliefs, symbols, and myths) which structures what we "know" and how we "know" it.

Five basic orientations toward life's meaning:

1. Understanding of human nature: What is the innate character of human beings? What is their potential? Their function? Their purpose?
2. Understanding of the relationship between persons and nature: Are human beings the masters of nature? The highest expression of evolution? One integral part of nature's process?
3. Understanding of time: What is the temporal focus of human life? How do we regard the future and the past?
4. Understanding of human activity: What is the proper lifestyle of human beings? Action? Problem-solving? Accepting? Affirming? Celebrating?
5. Understanding of human being's relationship with other human beings: How do we stand in relation to others? Are others objects to be manipulated? Persons bound over in a mutual, reciprocal relationship?

The ways we see what is going on in and about us and how we account to ourselves and to others for this "reality."

[FIGURE 5]

These very general models on matters of value and meaning may be interpreted through specific teaching processes, each employing a definite series of questions for student reflection. The remainder of this paper is devoted to setting forth ten such processes to guide classroom teachers' leading and probing questions. However, it is important to remember that moral development is more than reasoning and ethical discourse. Reasoning is but one of four complementary ways to promote value development in formal educational settings. [Figure 6].

INSTRUCTIONAL PROCESSES FOR VALUE DEVELOPMENT

The first three instructional models set forth processes for teaching basic skills for ethical analysis and reasoning. While these processes may seem too "basic," the National Assessment data gathered under the auspices of the U.S. Office of Education and the Carnegie Corporation reveal that few students can use them successfully. The three processes which follow [#4, 5, and 6] stress an empathetic mode for understanding others' values and feelings and, in turn, for gaining fresh perspectives on one's own dispositions and values. Processes #7 and #8 are contemplative, stressing introspection on the experiences and transactions which helped to shape one's ethos and worldview. Finally, processes #9 and #10 are analytic, demanding that a person who has made an evaluative or prescriptive judgment set forth the reasons and principles which warrant that judgment and, then, defend those reasons and principles in ways appropriate to that person's stage of moral development.

FOUR COMPLEMENTARY WAYS TO PROMOTE VALUE DEVELOPMENT

4. PROMOTING THE DEFINITION OF LIFE GOALS AND LIFESTYLES

The appreciative study of alternative life goal commitments and lifestyle aspirations, and reflection upon the consistency of value principles used in the justification of one's own decisions and actions.

3. PROMOTING ETHICAL REASONING

The analytical study of others' ethical reasoning (arguments and justifications) and involvement in one's own decision-making and justification in value conflict situations, real and hypothetical, within an open, supportive group setting.

2. PROMOTING MORAL KNOWLEDGE AND SENSITIVITY (EMPATHY)

The appreciative study of others' values, needs, concerns, emotions, motives, orientations, actions and judgments in various situations.

1. PROMOTING PERSONAL AWARENESS

The clarification of one's own values. Attending to and explaining one's own needs, concerns, emotions, motives, orientations, actions and judgments.

[FIGUR

1. BASIC SKILLS FOR MAKING ONE'S OWN, AND ANALYZING OTHERS, JUDGMENTS

For persons just learning to make systematic value judgments and to justify their decisions, a basic pedagogical strategy involves asking them to list two or three good reasons to support their judgment.

My Position: _____

Three Good Reasons: 1. _____

2. _____

3. _____

Persons might analyze simple position statements by others, asking "What is the author's position? What reasons does she offer to support her position?"

Position: _____

_____

Supporting Reasons: 1. _____

2. _____

3. _____

4. _____

2. BASIC SKILLS

The first process teaches that value judgments need to be justified. The second process involves the statement of reasons for and against a particular decision or position and the factual and value assumptions the decision-maker is using. Persons might use this process to analyze their own decisions and justifications. Or they might analyze others' arguments, explicating factual and value assumptions.

Position: _____

_____

Reasons Supporting Decision:

R1 _____

Assumption: _____

_____

R2 _____

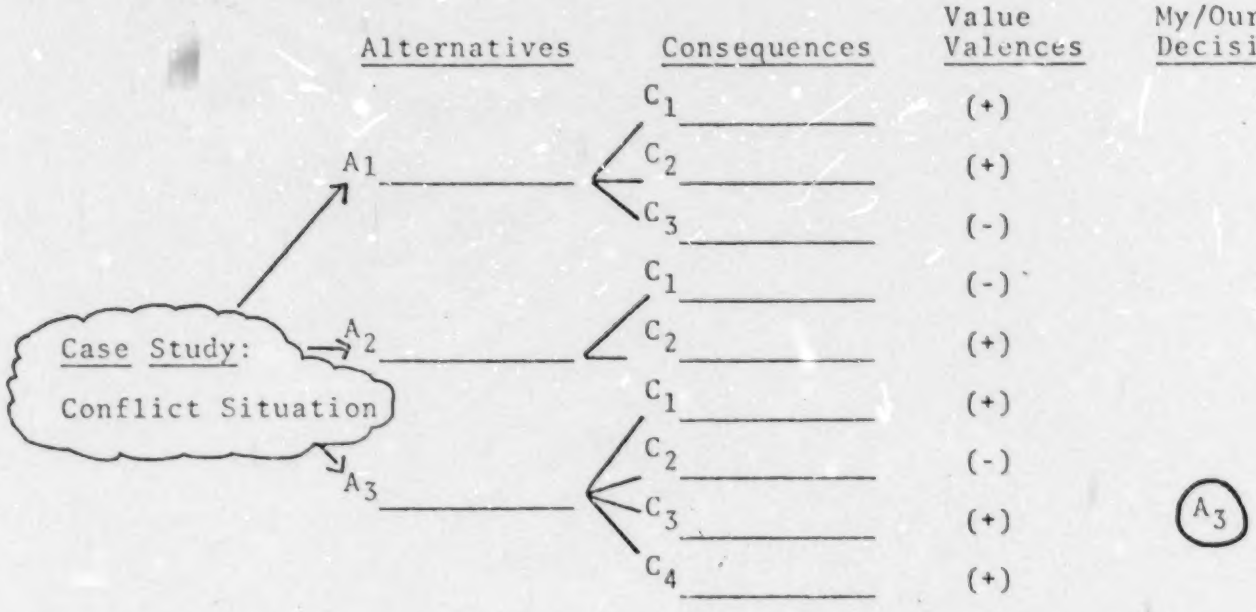
Assumptions: _____

_____

_____

3. BASIC SKILLS

The third process teaches persons that value judgments are made by selecting among alternative choices open to a decision-maker. Perceiving alternatives open in a conflict is a creative task. Setting forth the consequences of each alternative is a problem in prediction, based upon evidence and one's knowledge. Evaluating each consequence is a matter of values, to be probed with the questions in Process 8. Deciding upon an alternative is to maximumize positive consequences and to minimumize negative consequences.



In the discussion teachers would: 1) question the logic and feasibility of student statements of alternatives ("Is that reasonable?" "Could she really do that?"), 2) probe student predictions of consequences ("Would it have really happened? What makes you think so?" "What evidence do you have to support that prediction?"), and 3) probe student assessment of the positive and negative aspects of each consequence ("Why is that consequence desirable?" "Why is that bad? Wouldn't it raise the standard of living for poor persons?"). Process #8 might be used to extend this discussion.

4. MORAL REASONING: EMPATHETIC MODE

Given a description of an event, or behavior, persons are asked to explicate and to explain others' motives and "reasons," and then, to reflect upon their own.

What did _____ do here? What reasons did he/she have? What possible reasons can you infer?	Several persons state the facts in the situation as they see them, and make inferences regarding the reasons, needs, motives, intentions, and causes for the action.
What does this tell you about the actors' personal beliefs and experiences?	Persons are asked to develop inferences about the actors' attitudes, offering reasons for their inferences.
What would you have done here? Why? Have you ever been in a similar situation? How did you act? Why? What does your action tell you about yourself? Are you satisfied with that message? Why? Why not?	Persons are asked to relate the situation to their personal experience and reveal their own attitudes for reflection.

After Mary C. Durkin, The Taba Social Studies Curriculum: Grade Eight Guide (Menlo Park, California: Addison-Wesley Publishing Company, 1969).

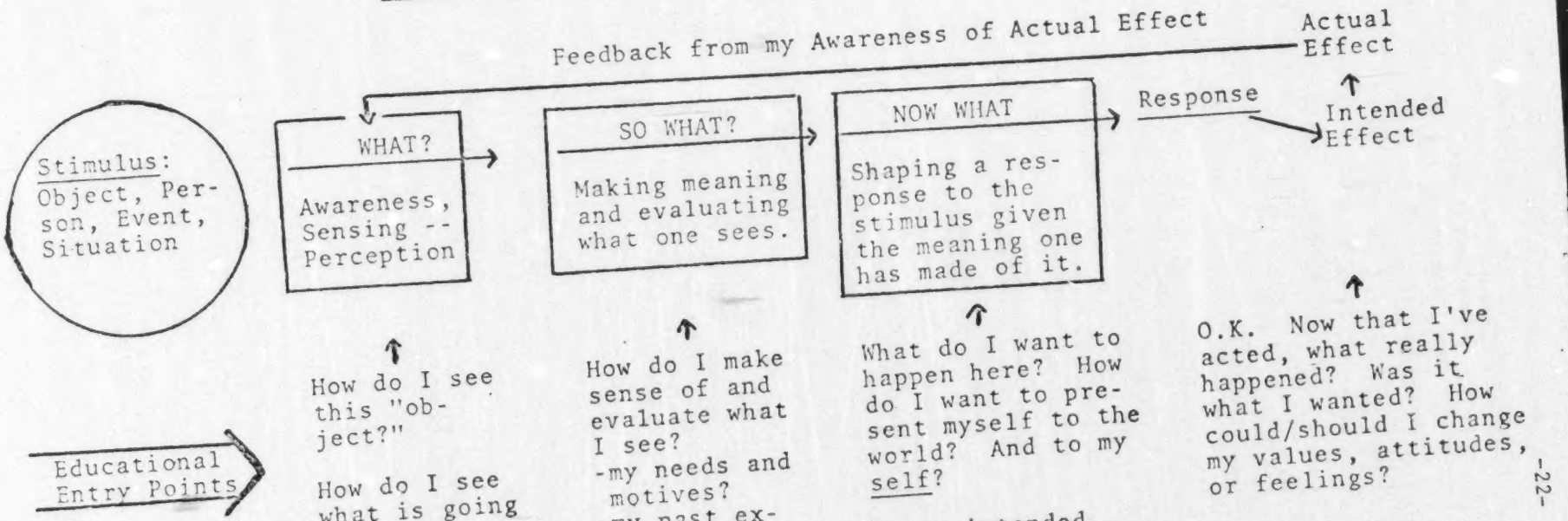
5. MORAL REASONING: EMPATHETIC MODE

Given a description of an event or behavior, persons are asked to explain the influence of emotions and values upon behavior.

What happened here? How do you think _____ felt? Why do you think he/she felt that way?	Persons are asked to state the facts in the situation, make inferences regarding the feelings, and make explanations for persons' emotions.
How did, or would other persons feel in this situation?	Persons are asked to generalize about the causes for certain emotions, given specific situations and stimulus objects or events.
Has something like this ever happened to you? How did you feel? Why do you think you felt this way? Would everyone be likely to feel the same way? Why? Why not? If not, what are possible feelings which might be evoked in such a situation and how do you account for this difference?	Persons are asked to relate the situation of their personal experience, to reflect upon possible reasons for their own emotions, and to test generalizations used to explain why certain emotions are evoked in specific situations. The object is to help persons to clarify their understanding of personal experiences with probing questions, sensitively posed.

After Mary C. Durkin, The Taba Social Studies Curriculum: Grade Eight Guide (Menlo Park, California: Addison-Wesley Publishing Company, 1969).

6. MORAL REASONING: EMPATHETIC MODE


Feedback from my Awareness of Actual Effect
Actual Effect
Stimulus: Object, Person, Event, Situation
WHAT?
Awareness, Sensing -- Perception
SO WHAT?
Making meaning and evaluating what one sees.
NOW WHAT
Shaping a response to the stimulus given the meaning one has made of it.
Response
Intended Effect
Educational Entry Points
How do I see this "object?"
How do I see what is going on in this situation?
How do I make sense of and evaluate what I see?
-my needs and motives?
-my past experiences?
-my culture, parents, peers, etc.?
-my knowledge of self and others in such situations?
-my past pleasures and pains, my life goals and hopes for the future?
What do I want to happen here? How do I want to present myself to the world? And to my self?
Is my intended response fair, reasonable, responsible? Is it appropriate to the situation?
O.K. Now that I've acted, what really happened? Was it what I wanted? How could/should I change my values, attitudes, or feelings?

After Terry Borton. Reach, Touch and Teach (New York: McGraw-Hill, 1970).

7. MORAL REASONING: CONTEMPLATIVE MODE

Persons are asked to probe a decision they have made in light of the following questions:

1. MOTIVES. What motivates me/us to act or to decide this way? What are my/our motives?
   --How does this affect my/our decision? Is the effect undesirable?
   --Are my/our motives desirable; that is, are they consistent with what we should be motivated by given our values and the way that we think life ought to be lived? Our life goals?

2. GOALS, INTENTIONS. Ideally, what goals do I/we want to accomplish in such situations? What should we intend to happen? What should I want to happen here?
   --How does this relate to what I express as my value principles and life goals? Am I consistent?

3. CONSEQUENCES. What alternatives are open to me/us and which will get me/us closest to our goals?
   --I/we must predict the consequences of each alternative -- the foreseeable results.
   --I/we would then decide to follow the alternative which got us closest to our goals. I/we would have to ask, "What are the positive consequences and negative consequences of each alternative?" Then, given the balance between the positive and negative consequences of each alternative, which alternative gets us closest to our goal?

4. MEANS. "What acts do I/we have to perform in order to bring about these consequences?"
   --Do I/we have the power, ability, means to act this way in order to effect these consequences (ends)?
   --Are these necessary acts consistent with my value principles and life goals?

In this process students learn that there is often a gap between what we would ideally like to happen in a situation and what we can actually accomplish given the available alternatives and the acceptable means. In situations where "goods" conflict, actors rarely find alternatives with acceptable means and consequences which fully meet their goals.

8. MORAL REASONING: CONTEMPLATIVE MODE

Persons are asked to reflect upon their decision using the following questions:

1. "WHO AM I?" "WHO ARE WE?" -- Persons are asked to weigh their motives (What moves me to decide and act this way?) and their intentions (What goals do I want to achieve, ideally, in this situation?).

2. "HOW DO I/WE SEE WHAT IS GOING ON HERE?" -- Persons are asked to consider their perception (which is an interpretation) of the situation. How have personal experiences, emotions, beliefs, ability to empathize, assumptions, and factual mastery of the situation affected the decision?

3. "WHAT DO I/WE STAND FOR?" -- Persons are asked to reflect upon what the judgment says about their values. Persons are asked to state value reasons or principles which justify their decision in the case.

4. "WHAT AM I TRYING TO DO IN LIFE? WHAT DO I LIVE FOR?" -- Persons are asked to reflect upon the life goals (ultimate concerns, commitments and meanings, orientations toward life) which back up their value principles.

After George Chauncy, Decisions! Decisions! (Richmond, Virginia: John Knox Press, 1970).

9. MORAL REASONING: ANALYTIC STYLE

This process is useful once a person has made an evaluative assertion: "Joe is a good bookkeeper." "The Watergate situation was undesirable." "Killing eagles is bad news."

1. Object to be evaluated

   (event, action, policy, plan, motive, state of affairs, intention, etc.)

2. Evaluation of the object

   (good-bad, just-unjust, desirable-undesirable, etc.)

3. Warrant for evaluation

   (reasons, justification, supporting argument, backing, etc.)

   Warrants:

   a) Conformity to a principle or rule

   b) Conformity to an established set of criteria

   c) Personal preferences

   d) Consequences (which also must be evaluated by a,b, or c above)

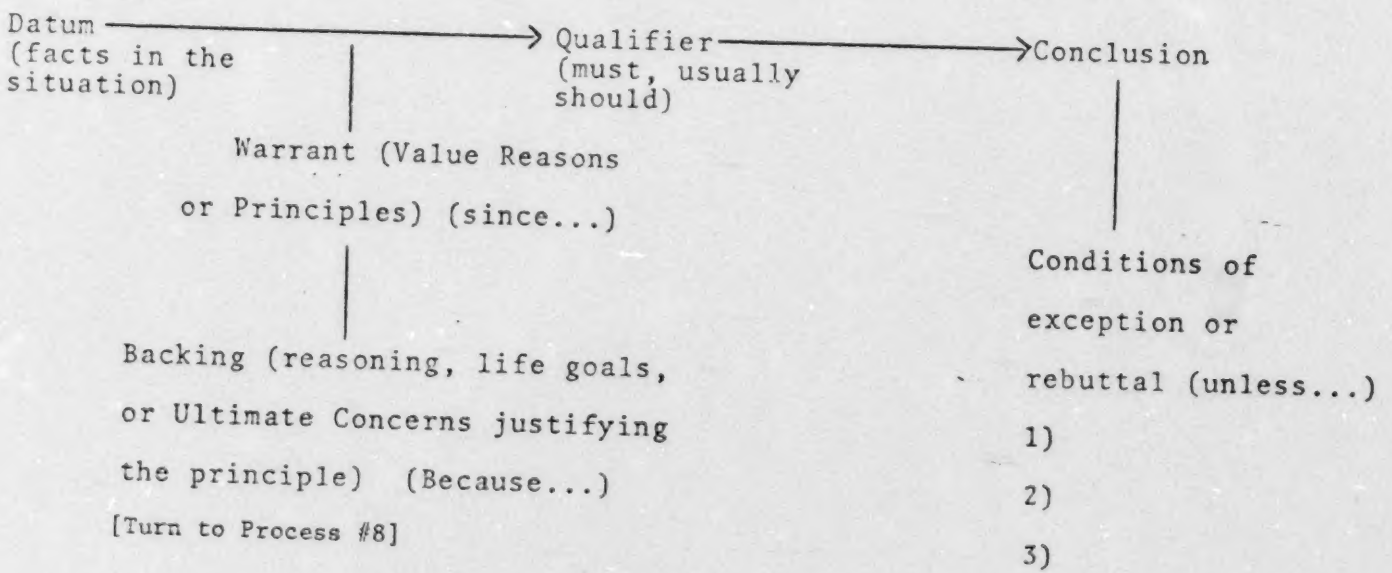
   [Justify principle, criteria, or preference with Process #8]

4) Connecting facts, showing the link between 1) and 3)

After Milton Meux, "A Model of Evaluative Operations in the Classroom," The High School Journal, October, 1967, pp. 39-45.

10. MORAL REASONING: ANALYTIC STYLE

This process will handle either evaluative or prescriptive judgments and stresses the use of principles in such judgment-making.

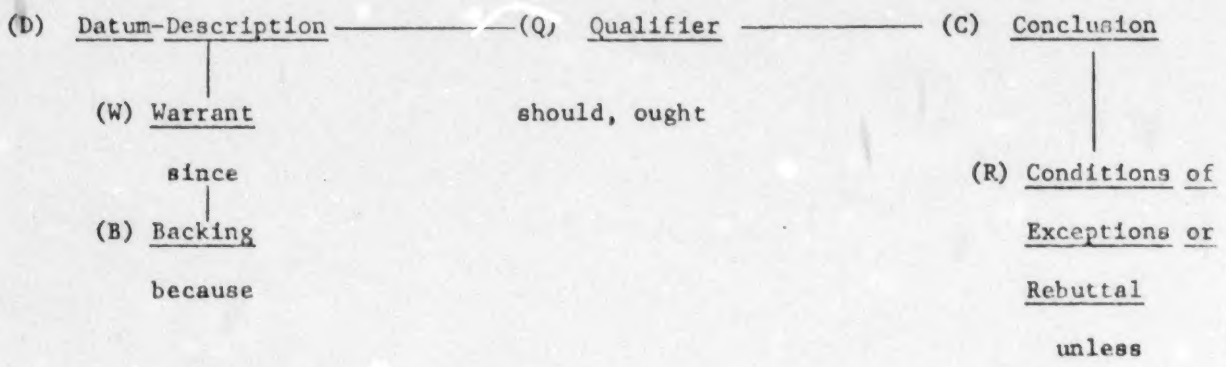


After Stephen E. Toulmin, The Uses of Argument (London: Cambridge University Press, 1958).

On the following ethics case the teacher decides to use the Toulmin model to analyze students' prescriptive judgments:

> For many years the people in Spanish Moss, Florida, watched wealthy tourists and retirees motor past their area on the way to Miami. In an effort to develop their area and to enjoy the benefits, businessmen initiated drainage programs, land development projects, and aerial spraying for mosquitoes. While these programs increased jobs and tourism, commercial fishermen, the Audobon Society, and many native residents complained bitterly. They pointed to the pesticide concentrations in fish, fowl, and game; to the reduced amount of open area; and to the problems of increased population. What should be done, if anything, in this conflict? Why?

In class discussion the students bring out that the case involves a conflict about the quality of life. One group sees the quality of life in terms of their search for higher standards of living (in material terms); the other group sees the quality of life expressed in part by preserving the quality of the natural environment. As the discussion proceeds, students begin to make judgments as to "what should be done." These are listed on the chalkboard, and the teacher might then select several for analysis. Johnny has made one assertion and the teacher selects his prescriptive judgment for review: "Pesticides should be banned in Spanish Moss, Florida."



Using the model, the teacher poses questions for Johnny.

--What's going on in the case involving pesticides?

Johnny discusses the use of pesticides as in the case and demonstrates his understanding of the facts and the term.

--What do you see as the positive or negative effects of this pesticide use?

Drawing upon the case and his knowledge of pesticides, Johnny notes the positive and negative effects; for example:

Positive:	Negative:
Kills insects which improves health in some cases (malaria)	Pesticides get concentrated in the food chain and people (at the end of the food chain) get food with heavy concentrations of pesticides
Makes it more fun to be outdoors for some people	Destroys natural controls -- nature's balance
It costs less than other methods to kill insects	Affects reproduction of birds and mammals

--Why did you conclude that pesticides should be banned?

Johnny states one or several value principles: Since, "Practices which threaten human life and the biotic community upon which life depends should be banned."

--Why is that an acceptable principle for you?

Johnny offers reasons based upon higher values and, if challenged, will get to his ultimate concern (his understanding of life and what he lives

for): Because --

"Human beings have a right to live: the ones living now and those to be born. No person or group has the right to threaten life directly or indirectly by undermining the basis for life."

"Human life and all living creatures were part of Creation by a higher power, call it 'God' or some greater evolutionary scheme of 'Nature.' The point of this is not to destroy but to fit into the scheme and to live fully as human beings together in community with others -- including all living creatures and those, yet unborn, but part of the process."

--Are there any possible exceptions to this?

Johnny notes that a community might decide to use pesticides if threatened by a malaria epidemic or in some communities facing famine where food production had to be increased to save the living.

The teacher then selects several other conclusions regarding pesticide use for analysis, and then, goes to prescriptive judgments concerning other problems in the case study: land development and land drainage.

In our time, environmental educators are not as certain as the author of Ecclesiates that "...the Earth abideth forever." But in confronting the value dimension of human behavior they are on the right track. The battle for environmental quality, and indeed, our survival as truly human beings, will be won or lost in the minds and hearts of humankind. Testifying before a congressional committee conducting hearings on the Environmental Education Act of 1970, theologian Joseph Sittler of the University of Chicago warned the committee that the environmental problem was "a very

large bag" with visual, poetic, spiritual, historical, economic, and scientific dimensions. But he went on to strike at the heart of the matter:

> St. Augustine made a marvelous statement once, in which he said:
>
> "It is of the heart of evil that men use what they ought to enjoy and enjoy what they ought to use."
>
> Now, he meant by that, as the context makes clear, that unless one stands before the world with enjoyment, that is, with appreciation of its wonder, its beauty, its otherness than myself, he will certainly abuse it. If he enjoys the world for itself, then he must be trusted sanely to use it because he regards its own given nature.